

A N

Historical Account³

Of the PRINCIPLES of the ⁷

HIGH-FLYERS

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In all A G E S.

S H E W I N G

How Destructive they have been, and Daily are, to the Peace and Union both of *Church* and *State* in every Government.

T O G E T H E R,

With such Modest and Impartial Reflections as are proper to be made at this time, in order to procure Tranquillity in the *State*, and quell the Exorbitant Productions of some Turbulent and Seditious Spirits.

By no Zealot, nor a luke warm Christian.

But as then, he that was Born of the Flesh, Persecuted him that was Born of the Spirit, even so it is now. Galath. chap. iv. v. 29.

Medio Turbissimus ibis. *Ovid.*

Genus hominum, Seditiosum, Vanissimum & Injuriosissimum.

LONDON, Printed and Sold by B. Bragg, at the Blew-Ball in *Avemary-Lane*, 1704.



Printed and Sold by J. B. B. in the
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A Man must either be of a Patient Complexion that can read over all the *Modern Controversies* that have been Written on *Religious Subjects*, and then give the World a *Compendium* according to his Judgment; or he must be able by fixing long upon one thing, and Inculcating the thoughts of it on his Mind, to Frame his Notion by such mature Consideration of all its Consequences, as to make them hold together, which is not the Work of one Day. I know that the Happiness of the first Thought does much; but it is not the Nimbleness of the Pen, and a Torrent of Words does the rest: Nay, rather, it is this volubility of the Tongue, which is Truths great Harlot, whilst the Beauty of Expression will be ready still to allure the Judgment, from that close Application that Controversial Points require.

I cannot but compare the Language of our late Disputants, and particularly of some to the present Mode and Fashion of Womens Garments, the Superfluity of whose Dimensions, may, perhaps, make their Bodies look more stately, but it may endanger the Tripping up of their Heels.

The main Business these Notable Gentlemen pursue, for ought I can perceive, is to add Oyl to the Flame, and make the

the Fire rage with greater vehemence, every one being violent for his Party and Opinion, and Scorning to submit or yield to the Reason or Argument of his Adversary; carry on what was at first designed to Promote and Vindicate Christianity to such a height, that at last it ends in Atheism and Infidelity.

For there are a sort of Orthodox Atheists among us now, not like those of Old, who expecting no Life to come, labour'd only to Live merrily, and free themselves from Care; as *Horace* says, *Quid sit futurum fuge querere*; but these of our Age are a sort of Devilish and Malitious Wretches, whose Proud and Arrogant Minds makes them love Mischief for Mischief sake.

The *High-Flying* Conformist hath so Blinded his Eyes and Infatuated his Judgment with his God of Uniformity, that he will venture the Ruin of All, rather than abate any thing for an Accommodation with his Weak Brother: He will Burn the *Leviathan*, when he Opposes his Designs, and Preach him up for Sacred Truth and Gospel when he squares with his Intentions. So when he would enforce the Magistrates Authority in Religion, and the Obligation of Humane Laws, then the following Passage of Mr. *Hobs* is to be reckon'd Orthodox: 'What if a Sovereign forbids his Subjects to believe in Christ? I Answer it is of no effect, because Belief or Unbelief never follow Mans Commands. But what if we be Commanded to confess with our Tongues? It is an External thing, and no more than any other Gesture, whereby we signifie our Obedience; and a Christian holding firmly in his Heart the Faith of Christ, hath the same Liberty herein with *Naaman*. *Leviath. ch. 24.*

This I observe for a Devilish Doctrine, seeing it is offered thus indefinitely; for it is directly contrary to all the Holy Martyrs Belief and Practice, and the exprefs Institution of our Lord, that, *He that confesses him before Men, he will acknowledge; and he that Denieth him, he will also Deny before his Heavenly Father.*

On the contrary the *High-Flying* Non-Conformist, with bitter *Odiams* and revilings, Rails at the Universal Church, and cries up only a *Dioceson* or *Provincial* Church Independant of any other. 'Tis not the Dispute about the Ceremonies, says he, but the Coveteousness, and Corruption of the Ministry that really hinders our Accommodation. I know these Sons of the *Horse-leach* will never be content, *Who enlarge their Desire as Hell, and are as Death, and cannot be satisfied.*

This sort of *High-Flyer* Condemns *Hobbs* for his Atheistical and Monarchical Doctrine; at the same time lays hold on him as an Advocate for his Turn in maintaining these two Positions. First, 'That every Man is judge of Good and Evil Doctrine, that whatsoever a Man does against his Conscience is Sin. Secondly, That Subjects owe to Sovereigns Simple Obedience in all things, wherein their Obedience is not repugnant to the Laws of God. It is Manifest enough that when a Man receiveth two contrary Commands, and knows that one of them is Gods, he ought to Obey that, and not the other, tho' it be the Command of his Lawful Sovereign, or his Father. Chap. 43.

Thus we see these kind of Men, tho' the most opposite and wide from one another, and irreconcilable; yet what is the greatest Paradox, their Principles are exactly the same, and notwithstanding they take different ways they all Center in the very same Point of Extremity; like the two extream Poles of the Earth, made unfit for the common Society of Mankind, and mutual help of one another.

But before I proceed any further, 'twill be necessary to define what a *High-Flyer* is?

A *High-Flyer* is one that Forces every Spring beyond its Natural Bent; that Loves no Man but he that is of the same Opinion; that Hates Moderation; that is a Bigot, yet Worships no God but what's of his own making; that wou'd Murder his Father or Mother if they stand in his way; and who

in every Age, in every Government, and in every Religion is the very same, always in Extreame, and always in the Wrong.

I shall begin my History from the Earliest Account of the *Jews*, which we can Collect from the Sacred Writings. The *Jews*, as we Read, were an Obstinate Stubborn People; and even under the Government of *Moses*, when they were lead by the Divine Hand, and had almost every Day Miracles wrought among 'em, to convince 'em of the Power that Protected them; yet they often Murmur'd and Rebell'd against the Lord that made them. There were *High-Flyers*, even in those Early Days, when they visibly saw the Providence of God, and were fed with Food from Heaven, there were a Race of Male-Contents that Murmur'd for Water at *Rephidim*, and saw the Barren Rock at *Horeb* gush out large Streams to satisfy their Thirst, and Wean 'em from their Infidelity.

But they were not content with all these Mercies, they had an Itch after something that was forbidden; they were not for Walking in the plain Road that *Moses* was Conducting them in; they were for Soaring above the common Level of the People. These were *High-Flyers*; they would have a God of their own making, a Golden-Calf, and it must be Consecrated too: *Aaron* they forc'd to Offer Sacrifice, and Built an Altar to their own Desire; then they Proclaimed a solemn Feast, and Instituted such Rites and Ceremonies as were best pleasing to their Fancies, *They Offer Burnt Offerings and Peace-Offerings, and the People sat down to Eat and to Drink, and rose up to Play.*

It will be necessary to observe, that, in all Ages, these sort of extravagant Men have still made Conscience and Religion their Pretence, and a Stalking Horse to all their Base and Sinister Designs; for what Party or Sect of Men soever it is that contend for Dominion and Rule over the other; still 'tis the Zeal of Lords House that hath Instigated them to perpetrate whatever the Devil, or their own Wicked Lusts, hath suggest-

ed

ed to them to do; and thus the Cause of God and Religion shifts Scenes with every Device of Mans Heart.

What shall we say then to these things? Shall we complain that God Almighty hath put into Man such a sturdy thing as Conscience is, which makes him so often become Refractory to the Commandments of his Superiours, whensoever they do but require any thing against it? No, there is good Reason God should Maintain to himself an Authority above any Mortal on the Earth, and that his Name shou'd be Glorified by his Servants in the Confession of it to the World; or shall we complain of Government, desiring to be rid of it, as that which is so uneasie to our Consciences, that we can hardly serve God, but we must disobey Man, and incur danger about it? Shall we Rise up therefore in Rebellion, and acquit our selves? God forbid! It is the Will of Heaven, who hath put into the Heart of Man an Awe to his Invisible Being as our Supream Lord, to constitute the Magistrates to bear his Image and Representation on the Earth, that in his Person, himself may be Honour'd so long as we Obey only with Subordination to his Will, and the common good, which is the end of his Appointment, if neither of these, what then? Shall we be ev'n content in this State of Corruption and Imperfection, when the Fall hath brought so much difficulty upon all things else, as well as Government to offer the best Composition we can between the Duty the Magistrate owes to God and his People, and the Obedience the People owe to him and their Consciences; so that we may not put off any Truth which stands irrefragable by the Pleading inconvenience; when these inconveniencies, are by Prudence, to be prevented, and if we do it but as well as we can, that is as the State of Mans Corruption, or Humane Frailty and Infirmary will allow, it suffices and the rest must be born.

The next Instance I shall propose is that very remarkable one of *Korah, Dathan, and Abiram*, by whose Scismatical Rebellion the Use of the Priesthood from among the *Jews* had certainly been Abolish'd, had not God, by a severe method, interpos'd, and cut off these *High-Flyers* and their Adherents from the

the Face of the Earth. These were *High-Flyers*, tho' they were of another Stamp, and a different Faction from those I mention'd before; who were for *Aarons* making a Golden Calf, and for Works of Superarogation; these, on the contrary, are for plucking down the Priesthood, they fancy they are Righteous enough to offer Sacrifice and make Attonement for themselves they have no longer need of *Moses* and *Aaron*, for they gather'd themselves together against them, and said unto them, *Tee take too much upon you, seeing all the Congregation are Holy, every one of them, and the Lord is among them; wherefore then lift you up your selves above the Congregation of the Lord.*

These Schismatical Principles we find have been but too much receiv'd in all Ages, and I fear spread their Influence too fatally at this Day. For we have a sort of Men who are over Opinionated of their own Sanctity, and are apt to cry out with *Korah*, *We are Holy every one of us, and the Lord is among us*; when, alas, their very want of Charity to their Brethren, Proclaims aloud on the House Tops, that their Religion is vain; and tho' they may decieve some for a while here, they will certainly hereafter decieve their own Souls. These are a sort of Men who strain at a *Knat*, and swallow a *Camel*, they cannot comply with things they own indifferent in themselves, but cry out that they are against the Conscience; yet if you ask the Reason, they will bring you a Text perhaps out of *Daniel* or the *Revelations*, and the Sum of all will come to this, that if they do such things, they think verily they shall receive the Mark of the Beast, and be cast into the Lake of Fire and Brimstone, and rather than Venture that, they will chuse to suffer, tho' it were Death.

And here it may not be amiss to take Notice of the Authority as to matters in Religion, the Magistrate may Exercise at this time, as likewise the Obligation of Human Laws.

Some Laws there are which a Man must rather suffer and Dye by, than Obey; as the *Roman* Emperours commanding Sacrifice

Sacrifice to their Gods: Some we are to Obey out of Conscience; such are all the wholesome Laws of a Mans Country: Some there are that we Obey out of Prudence, rather than Suffer, which yet we do not judge our selves bound to Obey for fear of Sin, or of Gods Displeasure; the great question then arises, What is that Rule? according to which the Laws of Men are to be measur'd, that we may know the kind and the Degrees of their Obligation. In matters of *Religion* the Word of God is the Rule: In *Morals* the Law of *Nature*: In *Politicalls* God hath appointed a Rule also as sure, and that is the Common Good.

The Laws of Magistrates, as the Sermons of Ministers, do carry Gods Authority, and oblige the Consciences of the People so far, and so much, and no farther, or more, than they are commensurate with their Rule; in the one of the Word, in the other I say of the *Common Good*; but who shall be Judge whether a Law be for the Good of the Publick or no? Every Man must have a Judgment of Private Discretion, to compare the matters which are enjoin'd him with the Rule in Respect to his own Actions; or else he Acts as a Brute, or howsoever he Acts he cannot Act out of *Conscience*. Conscience lies in this very Point, my Knowledge of this or that, to have the Authority of God; but no Humane Law hath any Authority of his, any further than it agrees with his Rule.

But there are some that tell you when the Dictates of a private Conscience happen to thwart the Determinations of the Publick Laws, they, in that case, lose their binding Power, which is certainly a fair Intimation to make the Rule a Favour, and a Mans own Advancement very quickly; all his Religion for the Magistrate in the passing any Law, the matter whereof is against any of his Subjects Consciences, is to be conceiv'd to go by a Judgment on the *Generality*, and those Laws to be supposed according to Conscience and those of the *Generality*, when else they could not be pass'd without Sinning against God.

In the mean time every particular Man, for himself, is to Obey only with Subordination to his Conscience, and is not to have Ghostly Encouragement to go against the Dictates of it, upon any Score, which, as it may serve for Information, so it may give me an occasion to ask these *High-Flying* Gentlemen two Questions: The one is, What if any such thing shou'd again come to be put in a Bill at the House, which the Sovereign does believe really is against the Conscience of the Generallity, or of such a particular number at least, as is fit and necessary for him to take Cognizance of? Can he pass such a Bill in point of Conscience? The other then follows, whether the Pressing this Nation in the Main to Conformity, is not really such a thing at this Season, when the Generality are so divided in their Opinions? I require here no more candor from those Gentlemen, than what they have already shown to the World.

For 'tis the same Error in both sorts of *High-Flyers*, and had always tended to the Destruction of whatever Government they have obtain'd Rule in, to constrain Men to do any thing which is against their Conscience: The Magistrate hath in that case no Authority, and that for this one Reason, because this is manifestly against his Office or Work, who being to see Gods Will perform'd, does hereby directly endeavour the contrary; his Will is the Man should never act against his Conscience whatever comes of it, and he is forcing him to do it. Let me add either the Conscience of a Man in an Error, or it is in the right; if it err not, a Mans Conscience is as God to him; who can say a Word against it? If it be Erroneous, I say Gods Will lies in both these things; that a Man should not Act against his Conscience, because it is his Conscience; and that he should not Act according to his Conscience, because it Errs, but that he should lay down his Error, and so Act. And this is the meaning of that which Divines say that such a Conscience does *Ligare* not *Obligare*. The Magistrate accordingly may not compel him to that which is Positive to act against his Conscience, but to that which is Negative, *viz.* Not

Not to Act according to it; and if he do, and do wickedly, no doubt, but he may Punish him for it.

We will suppose a Magistrate be desirous to bring his People to a Religion, or to an Uniformity in that way of Worship he himself best approves what may he do therein? The first thing he may; and is to do, is doubtless to take care that the People have Instruction; and that the Word be Preached, and such means used which are proper to convince their Understandings and satisfy their Consciences that they may submit to it; this is the chief I count he is to do: In the next place he may, and is to cause all those Impediments to be removed; which may Obstruct them in the reception of this Religion; So *Cyrus* by his Authority Repress'd the *Jews* Enemies and made the way open for their Return, and Rebuilding *Jerusalem*.

In the last place, the Magistrate may tender all the Encouragements and Advantages that he can possible, to win them over to the way he conceives good for them; when he has gone thus far, he must make a stand, and consider in good Earnest whether that which he would Impose be against their Consciences or no; if it be nor, he may proceed to lay Injunctions upon them; whereby an Obligation does fall upon the Conscience, (supposing the thing is Reasonable and for the common good) to do what his Will is; and if they do it not hereupon, he may by the Infliction of Punishment, that is by his Temporal Sword, enforce them to a due Obedience, in some he may do all; and the very same in the Concerns of Religion, as he may do in the other Concerns of his Kingdom, upon that Supposition.

But if it be against their Consciences, he can proceed no farther, he cannot lay any Obligation on their Conscience, which is contrary to that wherein it stands bound already; and where he can lay no Obligation on the Conscience, he cannot *Ex imperio* Command; and where he cannot Command and Oblige the Conscience, he cannot justly Punish the Man

for not doing that which he was not bound to do. So that we see here where the Magistrate must not use his Sword, even while he is using it, he Acts by his Authority or his Sword, in seeing the means used, Helps Administred, Obstacles Removed: He can and may force others, whose Duty it is not to be wanting in this, when he cannot then enforce the end to which he causes these means to be used; he cannot, I mean he ought not to Punish any Man only because his Conscience is not wrought upon by the means which he has used, and so does not what he wou'd have in this Case; it is not he or the Man either can help it; and he may as well beat his Dog for not Whistling.

Religion appears to be the Principal end of Mans Creation, and therefore as if Horses be made for Burthen, they have a Natural Ability given them where with to do it; if Birds do Fly, they have a Faculty and Wings given them for that purpose, because where an end is Natural the means are so too; so if Religion be the end of Man as he is partaker of a Rational Soul, that Reasonable Soul hath some Power Naturally placed in it for the Exercise, Judgment and Choice of Religion, as far forth as is necessary to his own Happiness; that is to the attaining the end for which he was Created.

This Opinion is not only most Safe and most Natural for every Man in particular, but likewise most agreeable to the Good and Interest of Humane Society: For all Wars of late Ages have been either really for Religion, or at least has been one of the chief Pretences: Which if it were quite taken away, it wou'd be difficult for those Men who disguise their Ambition with it, to draw People into the Miseries and Uncertainties either of a Civil or Foreign War. Now if this Doctrine were generally planted in the Minds of Men, both the reality and pretence of Fighting for Religion were utterly Cancel'd; and though Turbulent Minds would then either find or make some other occasion to disturb their Neighbours; yet the Ill wou'd neither be so frequent, nor so cruel as it is at present.

For who would Quarrel for Religion, when this were made the Main and General Ground of all Religions, *That every Man ought quietly to enjoy his own.* True it is, that Unity in Religion would produce the same Effect; but, alas! Both Reason and Experience teaches us, that the hopes of that are vain and impossible; and tho' a State may force all its Subjects to Submit to an outward Uniformity in all things that concern Divine Worship, yet they must know that every Publick Disturbance in the Common-wealth breaks all those Bonds asunder of Dissembled Obedience; and that such Compulsions, both beget and ripen all Disorders. Much more might be spoken in this matter, but that will require a Discourse entirely by it self.

There was a time when this Nation had the overture of a Concord between the Sober and Moderate Men of both Parties; but instead of that Composition there were strict Injunctions of Assent and Consent impos'd upon all the People. How Men whose Judgment are, perhaps, and have been for Moderation in times before come over thus to our Party on such Terms. This hath bred no good Blood in the Nation; again, it is God Rules Mens Inclinations, they whose Conversations show them most Faithful, whose Zeal to the Life and Power of Holiness is most Serious, whose Faces are toward Zion, generally go another way. Moreover there are strange things in the Revelations, the Rise of two Beasts, undoubtedly the *High-Flyers* of this Age, whereof the one seems plainly to be the Power *Ecclesiastical*; and there is a *Babylon* spoken of, out of which we are to come. I would to God we were sure what this *Babylon* and *Beast* are, that we might know where to be safe, I am sure our *Protestant* Divines have spoken so seriously of these things, that they have frightened the People of this Nation so far from *Papery*, that we have run almost out of our Wits, and can't tell when we are far enough, lest we be still in *Babylon*, and the *Beast* have us. Such a Constitution of things, as whether by *Romish Idolatry*, or other way of *External Worship*, or Form of Religion, Undermines and Persecutes the Life, Power, and Spirituallity of it, is the *Beast* *Babylon*.

Babylon, and *Antichrist* for ought we know; and consequently there may be great difference to such between joining with *Cranmer*, *Ridly*, *Latimer*, *Hooper*, in those things they imposed then, when they were coming out of *Babylon*, and conforming to them now, when their Faces are said to be towards it. What? Towards *Papery*? No, perhaps they believe no such matter, but to such a way of Discipline and Worship, as carrying a Countenance of either, but being rather only a kind of Idols thereof, by the Shew of Pomp and Formality of these things they indeed contain not in them, the Life, Power, and Efficacy of it is Undermined and lost. This where it lights sinks in Deepest; nevertheless in regard our Dwellings in Flesh are Dark; and *Pride* and *Superstition* are two close Sins we cannot tell, but *Seperation* may be the Child of one of those two Mothers. For as there is a placing *Religion* in those things wherein there is none, that is *Superstition* on one Hand: So is there a placing Evil and Danger in those things, wherein there is none that is *Superstition* on the other; more Weak, and perhaps more Pernicious; as more against the Goodness of God, and the Conversation of Mankind one with another. I am, you see, Impartial on both sides.

There are a great many Stories in the Old Testament showing the Mischiefs that have happ'ned to the *Jewish* State, by the Turbulent and Seditious Spirits of *High-Flyers* in those Days; as the Wicked Sons of *Eli*, who, by Scandalizing the Priesthood, brought heavy Judgments on themselves and their Fathers House, and in *Dauids* time, *Abshalom* and his Followers brought Afflictions on the House of *Israel*, under the Presence of Liberty of the Subject: But I shall pass these by and proceed directly to that extraordinary Instance of *St. Peter*, very applicable to our present purpose, and which I shall deliver in the very Words of the Text.

‘ But when *Peter* was come to *Antioch*, I withstood him to the Face because he was to be blamed, for before that certain came from *James*, he did eat with the *Gentiles*, but when they were come he withdrew and seperated himself, fearing them
that

that were of the Circumcision; and the other Jews dissented likewise with him, insomuch that *Barnabas* also was carried away with their Dissimulation: But when I saw that they walked not uprightly according to the Truth of the Gospel, I said unto *Peter* before them all, If thou being a Jew livest after the manner of the *Gentiles*, and not as do the Jews: Why compellest thou the *Gentiles* to live as do the Jews?

Here we find *St. Peter* doing after the manner of the *High-Flyers* at this Day, that is laying heavy Burdens on others, that they themselves will not touch with one of their little Fingers. Nay, they are for compelling others to live as do the Jews, tho' they being Jews wou'd take the Liberty to live after the manner of the *Gentiles*, they wou'd Circumcise their Brethren, and force them to be Righteous according to their Law, while they themselves commit all manner of Unrighteousness against the Law. I fear 'tis this failing of *St. Peter* that has given Offence and been a *Stumbling-Block* to many, and the pretended Successors of that great Apostle; I fear have imitated this failing of his as an exact Pattern for their Example; but 'tis strange they should build an Infallibility upon so slender a bottom, since God hath not committed it to any Man or Angel, ordinarily to prescribe Precepts of Religion, but has reserved that *Royalty* immediately to himself.

There are two Extreame these kind of Men are Guilty of; too much *Looseness*, or too much *Strictness*: First, The Loose open Toleration of venting Opinions, which is finally Destructive both to Religion and Government, and the Consistency of Religion with Government. Secondly, The way of Governing Church-Matters by Ballancing of Opinions, which is one of these Extreame, because it cannot be Artificially manag'd with perpetual Difficulty to the Governour, and every Days danger of sudden Eruptions of the more Numerous and Prevaillant Party into a Flame. And for these and the like Reasons, it is that it hath never ordinarily been made use of by Settled Governours in any Societies, nor by any others upon a pure Choice at any Time, but only by Innovations in States, and Usurpers of Supream Authority. The

The other Extream is of too much *Strictness*, that is of the pressing upon Men a *Universal Inward Unity* of Opinion, which besides that it is impossible to effect, so neither is it a means of it self for the begetting *Peace* and *Unity* among Men; as when by the *Magistrates Authority*, *Uniformity* is urg'd under the Notion of *Divine*, and his *Determination* even in all Matters whatsoever is by *Consequence Stated Formally* as the Will of God. This is the Assertion of Mr. *Hobs*, but it consists not with the *Divine Law* of *Christ*.

There is another Extream of *Strictness* which proposes and enjoins a greater Number of things indifferent and as adjuncts of *Worship* than is convenient. There have been always, and ought to be, and must needs be some Ceremonies in all Churches, in the *Jewish*, the *Heathen*, the *Christian*, and *Mahometan* Churches, and are at this Day, as is to be seen in several Records concerning these things; but then the Ceremonies of *Humane Institution* ought not to be so many in Number in any Church, as to eat up the *Divine Service* it self, and to take up more Room than the immediate *Worship* of God. In this kind it is the Church of *Rome* is so Faulty.

The Ceremonial Law, as the *Jews* say themselves, among the other Laws of *Israel* was never intended by Gods Prescription of it to oblige the *Gentiles*, and the New Testament the proper Prescript of the Christian Religion, revers'd it among the *Jews* themselves also. But the Chair of *Rome*, in its Introduction of such a Number of Ceremonies into *Divine Service*, pretends the Imitation of *Moses*, and that upon the same Account of *Divine Authority* also, altho' in another kind; but intends really the Reformation of *St. Paul*, and of the Christian Prescript of Religion, which, perhaps, it thinks consists too much in *Doctrines*, and too little in *Ceremonies*.

The Experience of all Ages will Justifie what I here Assert in Relation to the Mischiefs occasion'd by Men of *Extravagant Principles* and *Opinions*, and particularly the *Histories* and *Monuments*

uments of the Christian Church, have been a large Comment upon the Truth of them; how many Diversities of Judgments have there been? And all of them accounted Erroneous by the mutually Contesting Parties in matters of the Christian Religion, as in the Histories of *Eusebius* and others; in the Catalogues of *Epiphanius*, *Philastrius*, *St. Augustine*, and the like Writings is to be seen, and how have these been Diversified, over and over again, in several Ages and Countries, ten Thousand times among Men.

For the Proof of this, let us go but one Step farther, and add to these the Consideration of the several Qualities in which Men come forth in Array, as it were, to the venting, propagating, and defending of their Opinions, when thus entertain'd by them; and those are according as they are Accompanied either with the General Causes of all Mischiefs in Human Affairs; or else with the more particular causes of Religious Contests; and both these are such as were mention'd by us just now, and so come forth Attended with their Corruptions, Cunning Self-Bads, and Worldly Designs; others with their Infirmities, Weaknesses, and Indiscretions: The one sort of 'em being Weak in Judgment, and fit to be led, and distinguishing neither of Times, nor Persons, nor things; neither considering from whence things proceed, nor whither they tend: And the other sort Leading them to the Accomplishing their several Designs of Envy, Anger, Hatred, Malice, Ambition, Avarice, &c. altho' in the *Interim*, as to the Publick, it be even to the Ruin of all Humane Society.

And in the like manner are these Contestors of Opinions attended also with the particular causes of their Contentions, those ordinary Ones which have been mentioned, and others of the like Nature, and so come forth with their Hot Fiery Vehemence of mistaken Zeal, proceeding from the Potent Influence of the unduly fixt, and Immoral Notion of Religion on their Minds; and having an Appetite to Burn up all Scubble, as it were, that comes in their way; others with the Mixture

of their private Passions, together with their Indiscretion and Furious Zeal; others with the Mixture also of their Adored Worldly Interests, together with all these things. And altho', perhaps, the Weaker sort of these Contestors discern not, even in themselves, the Private and Subtile Mixtures of these Baser things in the mean time; yet however the Effects of them are nevertheless Direful to Humane Affairs.

And now the great Varieties and Numbers of the Mutual Thwartings of Mens Opinions, which use to be in the World, being consider'd in Conjunction with these things; if all these things thus in Conjunction one with another, be not enough to bring any Community under Heaven to the Distempers and Ruins, which we have mentioned, if the Swing of them be permitted; then *Sphinx aliud Fingat*, let any Man assign, if he can, any more certain and effectual causes of those Distempers and Ruins even in the civil part of Humane Affairs; and where the Potent Influence of Religion is not in Conjunction with them: And if there be an open loose Toleration of these things; where can they, or will they stop, but at the Sword? which is the Fatal and Last way of determining Controversies amongst Men. And if any Toleration whatsoever proceed but so far as to the Predominating of these things, than 'twill be found experimented too late, that the Tumultuous Multitude and Interests of Men, when in such a Posture, are not to be Ruled; and then either one Party must prevail and be Uppermost, and Oppress all the rest, and reduce them to a Conformity to such Laws to be held over their Opinions, as they shall think fit, and then the Loose Toleration is at an end; or else all must persist to contend mutually to their Final Ruin and Confusion.

Instances in these things there are innumerable, if a Man will but look into the Monuments of Humane Affairs. *Quæ sunt igitur ea (says Plato) de quibus cum Dissentimus, nec judicare facile possumus, inimici efficitur, & Irascimur? Why, sunt justum & injustum; Pulchrum & Turpe; Bonumq; & Malum. Hec sunt*

sunt, says he, *de quibus cum Dissentimus, nec possumus ad sufficiens horum judicium pervenire; Hostes efficimur, quoties efficimur, et ego et tu, ac demum Homines Universi.* What are those things, about which, when we disagree, nor can easily judge of them, we become Enemies one to another, and are Angry? Why they are Just and Unjust, Fair and Foul, Good and Evil. These are the things about which we disagree, nor can come to a sufficient Judgment of them, we are very often made Enemies one to another, both I and Thou, and, in fine, the Universality of Men. And it is that which *Herodotus* says of the *Thracians*. *Gens Thracum, Secundum Indos, omnium Maxima est; quæ si aut unius Imperio regeretur, aut idem Sentiret, ut mea fert Opinio, inexpugnabilis foret, & omnium Gentium multo validissima; sed quia id arduum illis est & nulla ratione contingere potest, ideo imbecilles sunt.* That the Nation of the *Thracians*, according to the *Indians*, is the greatest of all; which if either it had been Govern'd by the Empire of one, or else could have but been of the same Mind, that his Opinion was, that it would have been Invincible, and the most Potent of all Nations; but because that was very hard to effect, nor could not by any means be brought to pass that they should be so, therefore they were Inconsiderable and Weak. But let us look into the Church Histories both of the *Christians* and *Jews*.

It was *Jeroboams* Policy for the dividing *Israel* from *Judah*, first to divide them in their Religion; and then he was sure they wou'd not cement again. Indeed the *Jews* and *Samaritans* differ'd in some things Fundamentally, and to such a degree as might deserve Contention; in other things but Triflingly, and for little Cause, especially in the After-Ages, and Later Times of their Separation; and yet their Hatreds an Implacable Differences arose betwixt them in all things, and even beyond any due Limits. The *Jews* would not at all converse with the *Samaritans*, nor Eat with them, nor wear the same Apparel, nor Write the same Character. The worst they thought they could say against *Christ* was, That he was a *Samaritan*, and had a Devil; they Excommunicated them

Yearly by Sound of *Trumpet*; they Curfed them *In nomine Tetragrammato*, in the Name of *Jehovah*; they Sealed their Curfes on *Tables*, and fent them throughout all *Israel*. In the like kind hath their Dealings been with us *Christians*, as it was with their Neighbours, the *Samaritans*. They call us *Gojim*, the *Abominable*; and *Christ*, the *Hanged God*, &c. And if we look into the *Christian Church*, the like have been the bitter Feuds amongst *Christians* themselves, even among thofe that have been of one *Civil Community* and *Conjunction*, and have profess'd to have been of one and the fame *Church of Christ*. The *Church Histories* are full of thefe things in all *Times* and *Ages*, where *Opportunities* of them have been given.

The *Historian Sacrates* is Witnefs what Wrackings of *Joints*, *Sales of Estates*, *Banifhments*, *Deaths*, &c. were inflicted by one *Party* upon another; how very contefted their *Judgments* and *Opinions* with *Fire*, and *Stripes*, even to *Egregious Cruelties*, and the *Barbarous* depriving one anothers *Dead Bodies* of *Burial*, and to the *Mutilating*, and *Banifhing*, and *Murthering* the *Minifters* of the *Churches*, and the like; how they Gagg'd the *Mouths* of them that would not *Communicate* with them in the *Sacrament*, and forc'd the *Sacramental Bread* and *Wine* down their *Throats*, and fretched forth the *Womens Breasts* with *Instruments* and *Pincers*, and *Sawn* them off. Others they *Burnt* off with *Red-hot Irons*, and *Eggs* made as *Burning hot* in the *Fire*, and the like: How they pull'd down the *Churches* of fome, made the others *Swim* with *Blood*, and the like. It is a *Shame*, and wou'd force *Pity* from any one to *Read* of thefe, and the like things; and all thefe, and many more fuch have been the *Effects* of the *Contefting* of *Opinions*, even in the *Primitive Christian Societies*. In fine, the feveral *Martyrologies* of *Countries* contain thefe things at large: The late *Sacred Flames* and *Inteftine Wars* of *Germany*, *France*, *Ireland*, *England*, and other *Territories* have been *Recent* and *Frefh Examples* of them; and in all thefe, the *Predominating Causes* of *Mens Contefting* their *Opinions*, have run away with them *Furiously*, and put the feveral *Societies* into a *Flame*.

But

But I shall proceed to describe those Mischiefs that Flow from the *Turbulent Principles* of these *High-Flyers*, and to show how much they are forbidden in Scripture.

First then, how much they tend to the hurt of all Religion whatsoever, which *Feuds, Wars, and Popular Contests* always prejudice more or less; but in an especial manner to the Hurt of the *Christian Religion*, which we still Eminently refer to: And as to that, they create *Atheism* and *Prophaness*, and all manner of Scandals and Offences amongst Men; they Blemish the Christian Profession, both as to those that are without, and as to those that are within; they drive both of them from the very Profession, or at least in any serious manner of the Christian Religion; which they think, from beholding them amongst Christians, maintains so ill things, as such bitter and passionate Feuds and Contentions are. The *Jews* have a Saying, *That the Christians predicate their Messias to be the Prince of Peace; but that they themselves are ever at Wars*: As if, like what is said of *Semiramis*, they carry'd a Dove in their Banners, but with a Bloody Sword in his Beak. And it is a true Saying, of the Lord *Verulam*, and which the several Ages of the Church will testify to, *That in Respect to Scandals and Offences, Heresies and Schisms, have done, by far, more harm in the Church, than Corruption of Manners.*

Alike hurtful also are these Contentions and Feuds, in Opinion to the Practice of the Christian Religion. And briefly, whatsoever Benefits we have recited above, to Accrue by Charity and Peace to it; the contrary Mischiefs in every Respect, we do assert here, will happen by these Contentions. Instances and Evidences of these things there have been ever abundance, if I should stand to recite them: It was not for nothing that the Famous *Constantine* Burnt the Bills of Complaint that were brought to him, by the Ministers in his time, in the *Christian Church*; and it is the saying of *Coutzen* the Jesuit, that all the open Disputes among the Vulgar, concerning either Points of Religion and Government, do Weaken the Authority

Authority of such Points at least, by bringing them into doubt with Men. And the late civil Wars of *France* were a great Instance of these things: The Wars lasted about Fifty Years, and there were, says *Davila*, the Religious Names of *Lutherans*, and *Calvinist*, *Hugonots*, and *Catholicks*, and the like, to lead the Front of them. And it was said in a Proverb about *Italy*, and in other Countries, at the end of them, that the Civil Wars of *France* had made a Million of Atheists, and Thirty Thousand Witches.

The like are the Mischiefs of these *High-Flying* Opiniators to Government, both in Church and State, in their several Spheres; they bring all the Mischiefs, and make all those several ways to the hurting of the present Lawful Governours and Government; which are contrary to the Benefits, and to those several ways by which those Benefits arise to them, by the Peace and Unity of the Commonwealth.

The Impetuosity and Violence of these Corruptions, are famously known in the World. The Word of God calls it *Affectus Libidinis* the Passionateness of Lust; and the Writings of all Men, and the Experience of all Ages have Attested the same, *Occidet modo Imperet*, said *Nero's* Mother of her Son; that he should kill her, if he would, so that he might but be Emperor; & *hoc est illud Minimum, Punctulum* says *Seneca* of the Earth, *quod Ferro & Igne dividitur*: That it is that very little Point which is divided by Fire and Sword amongst Men; and therefore Temporal Interests are by Elegant *Causin* rightly call'd, the first Gospel of Men in this World.

There are certain Doctrines in the Christian Religion, which are indeed of great Moment; but are Disputed Variously by the several subdivided Professions in the Christian Church; and those are the Doctrines of special Grace, Spiritual Blindness, the Enmity of the Natural Man, and the like: And these are those which have been Principally made use of in all Ages, by the several Ring-Leaders of Sedition, for the promoting of
their

their several Ends in the Christian Societies. In the mean time of all things in the World, the Charge of the Magistrate is most likely to be Invaded by these Lusts of Men, which have been mentioned, in any Society; and that because the Places of Supreme Governours are always accompanied, in the most Eminent manner, with the great Adored *Tria's* of Riches, Honours, and Pleasures; or at least are so commonly esteem'd; and so the Places of all other Governours, also Gradually and Proportionably both in Church and State, and the making use of the Pretences of Religion, and the rend'ring it inconsistent with Government, is a most Potent Means for the Wrestring of a Governours Power out of his Hands.

This sort of *High-Flyers* ordinarily in this Case, as in all other, are Ecclesiasticks, or Church-Men; for so says the Scripture it self. *Jer. 23. 15.* as to matters concerning Religion; that from the Prophets, *Prophaness is gone forth into all the Land*; and they are those who make all the Stir in the World about these things. Such Men heretofore in the Primitive times of Christianity, were *Donolus, Arrius, Sabellius, Servetus, Samosatenus*, and the like, mention'd in Ecclesiastical Histories.

The Ring-Leaders of Sedition, immediately in matters Civil, (and whether taking occasion from matters of Religion or other things) are ordinarily Laiks; and those Aiming at the things that are so Gay in their Eyes belonging to it, and what is it that Men will not do for a Kingdom? *Tullia*, say the Roman Historian, stuck not to be the Murtheress of her own Father, and to drive her Gore-Blood Chariot over his Dead Body lying in the way to Her Palace, that she might salute her Husband King in his stead, and it is recited concerning *Julius Caesar*, that he was wont always to have in his Mouth these two Verses of *Euripides*, which he himself thus rend'red says the *Historian*.

*Nam si violandum est Jus, regnandi Causa,
Violandum est aliis, rebus Pietatem colas.*

So Violent these Men have been in all Ages *Herodotus* relates concerning *Pisistratus*, that he recovered his Tyranny which he had lost at *Athens* by putting a Woman, one *Phya*, into the Habit of the Goddess *Minerva*, and by having her driven along the Streets in a Chariot to the Temple of the Goddess, by some crying before her, O ye Athenians, receive again *Pisistratus*, whom *Minerva* her self brings back to you! And the People presently perform'd Divine Honours to the Woman, and received *Pisistratus*. So also the Roman Senate, in *Livy*, when the People were in Sedition about the *Lex Terentilla*; recalled them, by telling them out of the *Sybylline Oracle*, that unless they abstain'd, they should that Year lose their Liberty. The like is said of *Minos* King of *Crete*, concerning his betaking himself into Relievement; and coming forth and Dictating his Laws, as from the Gods. The like of *Lycurgus* his Consulting *Apollo's Oracle*; and of *Zaleucus* amongst the *Locrians*. *Camillus* the Dictator. *Scipio Affricanus*, *Quintus Sertorius*, and *L. Sylla*.

Tertullian says, that in his time there were One Hundred and Twenty Sects in the Christian Church, and every one permitted the Exercise of their several Professions, without any Disturbance or Discord; and afterwards in the Reign of *Theodosius*, there chiefly Flourished in the Church two Sects, *Catholicks* and *Arrians*; which Number, by the Judgement of *Bodinus*, is more Obnoxious to Civil Dissentions, than that of many; for one by Nature is contrary to one, and not many to one; so that when many differ among themselves, certain means are thrown in between the extream contraries, which makes them less Perilous, and more Peaceable. Yet did *Theodosius* so Moderate and Temper them, that by his Edicts, they were induced quietly to practice their several Religions; and no all the Provinces were full of *Arians*; *Ut nullus fuit Angulus*

Angulus Orbis Terra, ubi non fuerint Arriani Rebauchi: Yet did the Moderate Emperour abstain from Coerciue Violence, and used only Pious and Gentle means to Reclaim them; and especially by maintaining the Council of *Nice*, and Educating and Instructing his Issue and Alliance in the *Catholick Religion*, having therein good hope that they in Time might be drawn to follow his Royal and Pious Example; by which Mild and Godly means he by degrees did attenuate and enervate the Vigour of that Numerous and Furious Sect, and prevail'd more, with his Goodness and Clemency, than all the *Arian* Princes did with their Severity and Cruelty; for which *Athanasius* who was no *High-Flyer*, but was thrust into Exile inveigheth against them, for that they used the Judicial Power of those that Contradicted them, and whom they could not perswade by Argument, they Labour'd by Stripes and Imprisonment, to Hale to them, and therein their Religion manifesteth it self to be Barbarous and Cruel.

Our Saviour compel'd none to receive his Doctrine, but is *Dominus non Cogens*. He is not a *Compulsive Master*, but committing his Liberty to the Will, and said Publickly to all, *If any Man will come after me*; and to his Apostles, *Will ye also go away?* And his Disciples were not his Commanders, but Instructors and Teachers, which was their Commission: Compulsion and Earthly Penalties are out of his Jurisdiction, whose Kingdom was not of this World, which he acknowledged not only in Speech, but in Practice; for when the Disciples wou'd have commanded Fire from Heaven to have consumed the *Samaritans*, he rebuked them; and when he was apprehended by the *Chief Priests* and *Elders*, he could have commanded *Legions* of *Angels* but would not; it is *Irreligion* to take away the use of *Religion*: So *Tertullian* and *Irrilegiositatis Elogium, Concurrit*: It is a Recommendation of *Prophaness*, to take away the Liberty of *Religion*, and Strictly to forbid the Opinion of *Divinity*, that it may not be Lawful for me to Wor-

Ship whom I will, but shall be compell'd to whom I will not:
*And therefore, saith the Apostle, we have not Dominion over
 your Faith.*

The Historians of our own Times are full of Examples,
 and Instances that will show us the Danger and Mischiefs
 that happen both in *Church and State*, from the Destructive
 Principles of *High-Flyers*. If the Publick shall think this Subject
 worthy of any further Prosecution it shall be continued.



E I N I S